

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

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Georges Florovsky

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"Many are Called, But..."

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CHURCH OF THE REDEEMER, BROOKHAVEN, MISS.

The new church, replacing an earlier one erected in 1878, was recently dedicated by Bishop Gray [See page 18].

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RELIGION AND ANYMAN

By Canon C. C. Bell

Valuable in the evangelistic program, this slender treatise on the Christian religion is an attempt to help people make a start in their thinking about it. To such questions as "Can we prove that there is a God?" and "What is the end, aim, and purpose of it all?", Canon Bell has brief and simple answers. *Good for general distribution.* Price, 35 cents

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By George Branson

Foreword by the Lord Bishop of London

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The Living Church
Price, \$3.75

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By Gordon Crosse

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THE ROMAN CLAIMS

By Canon C. P. S. Clarke

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THE CLAIMS OF THE CHURCH OF ENGLAND

By Cyril Garbett

Archbishop of York

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Advertising Religion

TO THE EDITOR: Church advertising in the press is seldom more than an announcement of hours of services. It may serve a useful function for those already interested, but it can hardly be expected to attract the unchurched. Yet the newspapers of our country go into millions of homes where there is no religious affiliation.

To reach these homes, a missionary district of our Church is doing a notable, pioneer work. The missionary district of North Texas last year prepared a series of four ads designed specifically to attract people to the Episcopal Church. Mats were sold for forty cents a set! I used this series in Virginia. Two families directly were led to attend Church by them.

Now North Texas has issued a second series. These are far better than the first. They are not Saturday evening "church page" ads! Fourteen new ads catch the eye by a simple cartooned face and a single headline word. A brief message then suggests a Christian answer.

"Lonesome?" asks one ad.

"The spirit may be lonesome in a crowd. There can be no lonesomeness for the heart which has heard the words of Jesus Christ, 'Come unto Me.' The Episcopal Church can help you find your place in the Christian family."

Space follows for a church name and address. The ad uses four and a half inches of space, one column wide. Mats for six other ads feature various kinds of crosses. The entire series is available as mats for \$2.75 from the missionary district of North Texas. Bishop George Quarterman is entirely too modest about this achievement, as he is about all his work. I trust this announcement will lead many Churches who might not otherwise hear of these ads to procure them and use them. They are direct and practical evangelism.

(Very Rev.) FREDERICK J. WARNECKE.
Newark.

Chaplains Limited

TO THE EDITOR: Chaplain Read's article on the predicament of both chaplains and service men in finding a place for their feet in Army and Navy arrangements for religious administration raises a very pertinent question. By the powers that be all recruits are separated into three classes—Catholic, Jewish, Protestant. A man may be an Eastern Orthodox, a member of the Russian Church, of the Polish National Church, the Old Catholic Church, as well as our own Anglican Church, all of which bodies are Catholic Churches, but if he answers the questionnaire by saying he is a Catholic he is placed by the Army in the Roman category. If he protests that he does not belong to the Holy Roman Church (and if he is not a Jew) he is by Army logic necessarily a Protestant.

The case of men of Anglican membership is worse. If a man claims to belong to the Protestant Episcopal Church he is immediately called a Protestant. Why not? He asked for it! If he calls himself an Episcopalian the Army of course interprets

it as Protestant because the official name of our Church is "Protestant Episcopal. Again the Army and Navy are logical.

There is but one answer: General Convention must provide the relief by dropping the "Protestant" from our legal title and proclaiming to the world—the Army and Navy and all concerned—that we are not a Protestant sect, but as much a part of the Holy Church Catholic as any of the above mentioned bodies. How long, O Lord, how long!

(Rev.) W. M. MITCHAM

Orange, N. J.

Bishop Payne School Not Dissolved

TO THE EDITOR: As a member of the Board of Trustees of Bishop Payne Divinity School, and one who was present at the recent meeting, I desire to say that your statement about the closing of the school does not conform to the facts [L. C. May 8th].

It is true that the board voted not to open the school for a new session next September. But it refused point-blank to consider at this time the final dissolution of the school, or the disposal or appropriation to other uses of its property and endowments, or the funds held for it by the National Council, or the American Institute.

This action was taken because in the opinion of the great majority of the members of our board the question of the future of education of Negro students for the ministry has not yet been fully and finally settled. And the insistent request of the resolutions we adopted was that this question be fully and carefully studied, taking all the known facts into consideration. We urged that strong committees be formed to study all the questions involved.

One question looms large before us of the South. How are we to secure theological education for young Negro men seeking to enter the ministry if they do not have the cultural qualifications sufficient to compete with better trained white candidates who are graduates of large universities. Will the seminaries lower standards in order to admit Negro students? What shall be done with the Negro student who fails to keep up with the others in the forced-draft courses of the modern seminary? Will he be dropped? Or will the seminaries be asked to maintain a double standard of grading? What is to happen to the fellow who is dropped? It has happened more than once that a Negro student who proved unable to keep up with his classes in a Northern seminary later received an instruction in fundamentals and a training at Bishop Payne Divinity School which enabled him to become a useful and faithful pastor and leader of his people.

If the Church is to minister to the rural Negroes of the South we must hope to raise up from among them young men of ability and power of leadership to become candidates for the ministry. Shall they be shut out because they are unable to take advantage of a Northern university or make the grade in a Northern seminary?

(Rev.) G. MACLAREN BRYDON.

Richmond, Va.

BOOKS

REV. C. E. SIMCOX, Editor

On Bible Translation

TRIALS OF A TRANSLATOR. By Ronald Knox. New York: Sheed and Ward, 1949. Pp. 113. \$2.

This book is sheer delight, with much valuable Biblical lore for any reader. Opinions differ as to Msgr. Knox's merits as a translator, but here he makes a strong case for the principles he follows in his work.

One would ordinarily expect a book of essays on the problems of translating the Bible to be dull, but Knox presents here innumerable data that flash upon the screen of whimsy. For example: in talking about the flavors of modern languages that present peculiar difficulties to the translator, he cites the case of *Song of Solomon* 1:5, which you will recall (of course) from the AV as "I am black but comely . . ." The Vulgate has *Nigra sum sed formosa*, and from this a French translator renders *Je suis brune, mais je suis jolie*! Correct enough, and *tres jolie*; but strangely and incorrigibly unbiblical.

Books of this kind, of which there are all too few, must surely quicken a much-needed Biblical renaissance among modern Christians. C.E.S.

William Law

WILLIAM LAW: *a Study of Literary Craftsmanship*. By Henri Talon. New York: Harper and Brothers, 1949. Pp. 106. \$2.

M. Talon gives us a comprehensive analysis of Law's writings and places him in relation to his own age and succeeding ones. Beginning as a controversialist who took on such men as Hoadly, Mandeville, and Tindal, Law emerges as a significant figure in the movement which, for want of a better name, we may characterize as the Counter Enlightenment.

In his later books he is not merely a man refuting deism and latitudinarianism; he is a positive and persuasive voice for another way of life, a man sympathetic to the Wesleys and the Friends, but withal a thoroughly Anglican mystic. It is this Law who, as M. Talon demonstrates, so often anticipates Blake and heralds the "renaissance of wonder" which was Romanticism.

As the subtitle indicates, M. Talon is primarily interested in Law as a writer. His account of the *mythos* of Law's mysticism and his analysis of his symbolism and imagery are masterly. In spite of the brevity of the book the quotations are numerous. There are a bibliography and an index.

HOWARD A. WILSON

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Talks
With

Teachers

REV. VICTOR HOAG, D.D., EDITOR



In the Meanwhile

A GREAT new day for education is dawning this fall in our Church if...

The last General Convention created a strong central Department of Christian Education, and gave drastic instructions for the creation of a new curriculum. The report of this Department is now in the hands of all delegates to General Convention. It is up to them, now, to back up their own action of three years ago by approving the proposed budget of the Department. That budget is no less than \$341,000 per year for the next three years.

An important part of this will be the publication of a whole new set of texts, aids, and outlines for all areas of parish education. This is shaping up rapidly. But while it is being prepared (and it will take at least two years more before the courses are actually in print) some preparatory steps must be taken. A large number of parish leaders must be warmed up to the new way.

Machinery is not of any use unless trained operators can be provided at the same time that the machines are installed. This was one of the most acute problems in the recent war—to train operators of the intricate new mechanisms. The planes, guns, boats produced by the experts would have been virtually useless without skilled crews.

OPERATORS WANTED

This is the point we are rapidly approaching in the Church. The machines are getting into production, our scientific experts are completing their blue-prints, and the first test models will soon be out.

In the mean while the Church must be finding and training a whole new corps of teachers. Many of the old teachers can be retrained and their experience applied to the new program. Some others are too old, or temperamentally incapable of revising their conception of the Church school. It will call for a new kind of loyalty, a new attitude and approach to the work of teaching. Beginning with the top teachers—the clergy—there must be a whole new perspective and attack. Eventually this must start from the seminaries, the fountain-heads of thinking and training for leadership. At present only two of the eleven seminaries have any thorough course in

Christian education. For the present, we shall have to equip the great body of the Church by on-the-job training, making up for past neglect.

This will call for *meetings* in every parish. You can *read* by yourself the advance documents, such as "Specifications," but you have to attend meetings where you can compare notes, share enthusiasms, and together create a new center of parish planning if you are to become a vital leader in this new day.

Hundreds of parishes, of course, will do nothing until the whole new curriculum appears and they are carried along in the tide of the Church's life. But then they will still be back in the "merchandise era" of religious education, the era of the annual receiving of a shipment of booklets which are handed out to unprepared teacher—"materials" only.

But hundreds of other parishes will start this fall to take part in the preparatory steps toward an informed, inspired, and trained personnel. They will, that is, if the rector wills it, or is maneuvered into willing it by a few determined lay folk. (Maybe that is where you can operate!)



A splendid course is offered by the Department called "Bridging Some Gaps." This is designed for ten monthly sessions of two hours each "to help parents and teachers, through learning and working together, to find greater joy and growing skill in fulfilling their mutual task." There will be training conferences, nationally and in every diocese, for key leaders; but the real focus of all this preparation will be the parish meetings.

Yet such meetings may prove difficult for many persons and in some parishes. There remains the way of direct inspiration for each teacher by private reading and direct contact with the Church's Headquarters.

We offer this unofficial trial balloon seeking reactions from the field. Will the reader consider, from his own point of view, the following question: Would you like to receive a Teachers' Magazine (say monthly) dealing with the new curriculum as it unfolds, and providing tips on methods, tested projects, etc? We have 50,000 parish teachers who might subscribe if a desire is expressed. Address the editor of this column.

TWELFTH SUNDAY AFTER TRINITY

GENERAL



CONVENTION

Fifth Province Dinner

Bishop Craighill of Anking will be the speaker when General Convention Deputies and Woman's Auxiliary delegates from the province of the Midwest attend dinner together on October 3d in San Francisco. The location for the fifth province dinner will be announced at the Convention.

Daughters of the King

Workshops on prayer and service will be conducted by the Order of the Daughters of the King on September 22d, the second day of their convention in San Francisco.

At the opening service on that same day the Rev. Canon John Furlong will conduct a meditation on the theme, "Lord, Speak to me and through me." Parts two and three of the meditation will be conducted on the two succeeding days.

Holy Communion is scheduled for September 22d, 23d, and 24th, and on the 25th members will attend Corporate Communion and a Memorial Service.

Among the meetings listed on the program is one which will be addressed by the Rev. V. O. Ward on the subject, "Youth in the Church." After that address the Junior Daughters will present their report.

Program Committee for the convention, which will adjourn on September 25th, in-

cludes Miss Lettia Lamb, Denver, chairman; Mrs. H. E. Fry, Connecticut; Mrs. Hammersley MacMurray, San Francisco; Miss Grace Brisbane, North Carolina. National President Mrs. Thomas J. Shannon will preside. Chairman of exhibits is Mrs. Eugene M. Hill, Burlingham, Calif.

Nashotah House Dinner

A private dining room at the Hotel Californian, San Francisco, will be the scene of the dinner for Nashotah House alumni on October 5th. Bishop Ivins of Milwaukee will preside and Dr. Clark Kuebler, president of Ripon College and member of the Board of Trustees, will be the speaker.

Reservations may be obtained through the Rev. Weston H. Gillett, 162 Hickory Street, San Francisco 2. Tickets are \$3 each.

Dinners for alumni of the other seminaries will be held on the same night.

STATISTICS

Christian Herald Reports
Church Membership Rise

Total membership of all religious bodies in the United States at the end of 1948 was 79,576,352 — or 53.3 per cent of the population — according to the annual church statistics report of the *Christian Herald*, in its September issue.

The magazine says the total 1948 gain was 2,190,164 church members, a figure which "more than kept pace with United States population gains."

According to the report, the U.S. is about 60 per cent non-Roman Christian, 33 per cent Roman Catholics, six per cent Jewish, with less than one per cent represented by other religious bodies.

It lists 47,557,203 persons as members of 222 non-Roman denominations, a gain of 1,407,527 over the previous year. The Roman Catholic total was given as 26,075,697, as reported in the 1948 *Catholic Directory*, a gain of 807,524.

(According to the 1949 *Catholic Directory*, which gives statistics for the year 1948, there were 26,718,343 members of that Church.)

The *Christian Herald* said "the preponderant strength of Protestantism, or 93 per cent, still lies within the 31 larger bodies, each of which has more than 200,000 members."

"In the 11 denominations with mem-

berships of more than a million is found 73 per cent of the total of Protestantism," it added. "The largest single Protestant denomination is still the Methodist," which has 8,651,062 members. Second largest is the Southern Baptist Convention, with 6,491,981 members.

The Episcopal Church (which the report includes among Protestant bodies) gained three per cent in membership in 1948, and ranks seventh largest of all Christian bodies in the USA.

Total membership of all religious bodies in the country is given as 79,576,352—or 53.3 per cent of the population.

PROVINCES

Pacific Dioceses Report

The Committee on the State of the Church, 8th province has presented findings based on a comparison of diocesan reports for 1938 and 1948.

The district of San Joaquin was found to have led in highest proportionate increases from 1938 to 1948. The number of baptisms was tripled, confirmations more than doubled, communicants almost doubled. Current expenses increased four-fold, total disbursements five-fold.

Olympia had two first places, with Church program contributions increased almost five times, special parochial almost eight times. Arizona had two first places, with diocesan assessments more than tripled and the whole number

The Living Church

Established 1878

*A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.*

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

Member of the Associated Church Press.

of Church persons more than doubled.

Other first places were: Idaho, number of Church schools tripled; Oregon, officers and teachers increased 68%; Sacramento, pupils doubled; Nevada, receipts increased eleven times; Eastern Oregon, extra-parochial purposes increased eleven times.

LAYMEN

Hobart Brown Upjohn Is Dead

Hobart Brown Upjohn, designer of churches and college buildings, died in Poughkeepsie, N. Y., on August 23d after a long illness. Until he retired in 1945 Mr. Upjohn was architectural supervisor of Trinity Church, New York City. His grandfather, Richard M. Upjohn, had designed the church in 1836. In 1935 Hobart Upjohn undertook supervision of restoring Trinity's tower.

Born May 2, 1876, in Brooklyn, he was the son of Richard M. and Emma Degen Tyng Upjohn. He was educated for mechanical engineering and made it his career until 1905 when he joined his father as an architect. At the time of his death he was head of the firm founded by his grandfather.

Among his better known college designs are those for buildings for Hobart and William Smith and Hobart colleges. In 1939 and 1940 he supervised the restoration of the exterior of old St.



BISHOP VIAL AND FRIENDS*: *Future leadership in the Japanese Church is being developed by scholarships in American seminaries.*

Mark's - in - the - Bouwerie, New York City.

Mr. Upjohn was a former president of the New York Chapter of the American Institute of Architects.

Surviving are his wife, Mrs. Margaret Miller Upjohn; a son, Prof. Everard M. Upjohn of the Department of Fine Arts at Columbia University; and two daughters, Mrs. Elizabeth Smith and Mrs. Dorothy Lewis.

VISITORS

Bishop Viall Arrives in U.S.

The Rt. Rev. Kenneth L. A. Viall, SSJE, assistant bishop of Tokyo, arrived in New York on furlough, August 19th.

Accompanying Bishop Viall were six young clergymen of the Nippon Seikokwai, and one layman, who will study in the United States for a year or more [See L. C., August 7th].

Bishop Viall went at once to the monastery of the Society of St. John the Evangelist, Cambridge, Mass. On August 21st, in the Church of St. John the Evangelist, Boston, he ordained to the diaconate Brother Herbert Francis SSJE, an American, who has been a lay brother of the society for a number of years.

On the same day Bishop Viall was photographed with some of his Japanese friends: Michael Tango, who will study at Tufts College; the Rev. Mitsutake Suzuki (one of the six Japanese clergymen who made the trip with Bishop Viall), who will be at the Episcopal Theological School, Cambridge; the Rev. Mark Nuki, of the Episcopal Theological School, Cambridge; and Bernard Makihara, the layman who accompanied Bishop Viall on the trip over. Mr. Makihara will study at St. Paul's School, Concord, N. H.

The other five clergymen of Bishop Viall's party are: the Rev. Tokio Koch and the Rev. Hideharu Yamamoto, who will attend Virginia Theological Seminary; the Rev. Tadateru Sato, who will

Preliminary to Eucharistic Congresses



Acme.

BISHOP OF OXFORD AT ST. IGNATIUS': *The Bishop of Oxford presided at the Solemn Mass and preached his first sermon in the United States at St. Ignatius' Church, New York City, August 7th. Shown entering the church (left to right) are the Rev. Dr. E. J. M. Nutter, formerly Dean of Nashotah House, Fr. Fox, the Bishop of Oxford (Dr. Kirk), and Fr. Turner. The Lord Bishop is the first of several English bishops to arrive in America for Eucharistic congresses to be held at strategic centers. First of these will take place at the Cathedral of St. John the Divine, New York, September 15th.*

*Left to right: Michael Tongo, Rev. Mitsutake Suzuki, Bishop Viall, Rev. Mark Nuki, and Bernard Makihara.

study at Nashotah House; the Rev. Lyuji Shibata, who will attend Bexley Hall; and the Rev. Kinuchi Yashiro, who will study at the General Theological Seminary.

All six clergymen are on scholarships from the seminaries where they are to study, as a contribution to the future intellectual leadership of the Japanese Church.

Mr. Yashiro, a son of the Japanese Presiding Bishop, was ordained deacon June 12th by Bishop Viall at the request of Bishop Yashiro, who pointed out that it would offend Japanese taste for a father to ordain his own son.

Of the Japanese Church in general, Bishop Viall says that the continuing poverty of the clergy is perhaps the greatest hindrance in the Church's present condition. The churches are filled with inquirers, and young people everywhere are eager to learn what Christianity is; but the clergy, who should have their time free for pastoral work, are compelled to undertake secular employment to keep their families alive. The congregations are still too impoverished by the war to support their clergy adequately; but neither the bishops nor the other clergy wish the American and English Churches to support them. For the present the annual appropriation from the Presiding Bishop's Fund for World Relief is gratefully accepted and eases the worst of the need.

ARMED FORCES

Chaplain Board

Mutual problems of Army, Navy, and Air Force chaplains will be dealt with henceforth by the new Armed Forces Chaplains Board.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

Bishop Chang's Work

Previously acknowledged	\$5,578.06
Deaconess Mary T. Patterson	50.00
D.	10.00
Robert R. Richards	10.00
In memory of L. G. B.	5.00
Mrs. C. D. Hubbard	5.00
Mrs. Fred Phillips, Jr.	5.00
	\$5,663.06

Save the Children Federation

Previously acknowledged	\$5,681.88
Miss Caroline B. Cooke	2.50
	\$5,684.38

CARE for Japanese Churchmen

Previously acknowledged	\$ 86.86
Rev. Fred Wm. Burge	1.00
	\$ 87.86

JAPAN

Searching for a Spiritual Base

A recent survey of conditions in the Japanese Church compiled by Paul Rusch, comments as follows on the present situation of the priesthood:

"Facing a new Japan searching for a spiritual base, the Nippon Seikokwai does not need more churches or more missions as urgently as she needs dynamic parish and mission priests who will go forth to preach the Good News to the 80 millions of Japanese who are ripe unto the harvest.

"Looking ahead the Church must face the future with a sense of realism. Unless every priest, deacon, and catechist can recapture the spirit of daring adventure, this Church cannot hope to move strategically into Japan's post-war world and win a new generation to Christ.

"After five or more years of 'blackout' from their fellow clergymen around the world, all in priest's orders should undertake 'refresher' courses in this vocation. It is hoped that this may be arranged as rapidly as the bishops can take possession of the new Hongo property in Tokyo and create a national Church training center.

"There are some 30 or more superannuated clergy in the ten dioceses, who should be provided with relief and a pension to enable them to retire in reasonable security. This matter is receiving the studied attention of the Church. It is to be hoped that the Mother churches, especially those of the United States, England, and Canada, whose earlier missionary organizations, for the most part, sponsored these elderly priests of the Church, will want to help the young Church of Japan set up a workable pension system, which will provide this urgently needed security.

YOUNG PRIESTS UNEMPLOYED

"Such a plan need not become a long range liability on the mission societies of the Mother churches. It would, however, if quickly executed, save for the Nippon Seikokwai, the services of approximately 30 of its most promising younger theological graduates of the past 15 years. These men, recently returned from military conscription, find pastoral jobs out of their reach, due to the desperate financial situation of the Church after the long war years. The situation in Japan today is that of elderly priests desperately clinging to their posts because of the lack of social security, and the returned younger men, whom the Church so desperately needs, forced to go into other fields to make a living.

"In their strategic planning the Bishops of the Church hope to send selected priests, adequately prepared, on two-year clerical fellowships for the purpose of recapturing, through graduate study and fellowship, their vision of the world wide mission of the Church. Two such fellowships have already been put into force and it is hoped that many more will be forthcoming. Here careful selection is being exercised, that clergymen showing the best potentialities

for leadership may go first, with an eye on the possibility that from these men may come the material for future vacancies in the episcopate."

ENGLAND

1,000 New Pipes

Nearly 1,000 new pipes — ranging from three-quarters of an inch to 16 feet in length — will shortly be installed in the St. Paul's Cathedral organ in London.

Installation of the pipes will be supervised by Henry Willis, whose family has been in charge of the organ since 1875.

AUSTRALIA

Proposed Autonomy

The Sydney diocesan synod, Australia, recently passed the second reading of a proposed new constitution under which the Australian Church would become independent of the Church of England.

If adopted, the constitution would give the Church in Australia full freedom in determining matters of doctrine and practice without reference to any judicial authority in England.

Before the constitution can become valid, it must be accepted by 18 Australian dioceses. Thirteen dioceses, including Melbourne, have already endorsed it. Four, including Adelaide, have rejected it, while five others have deferred decision. [RNS]

NEW ZEALAND

Mission to Auckland

The Bishop of Auckland announced in his address to the synod that he was convinced of the necessity of an evangelizing campaign in the diocese for strengthening the faithful, reclaiming the indifferent and the conversion of sinners.

While in England for the Lambeth Conference the Bishop arranged for three members of the Community of the Resurrection at Mirfield to conduct missions in each of the diocese's parishes.

The Bishop said he hoped the financial cost would not deter synod from approving the mission.

LIBERIA

First Ordination in Ten Years

When Christopher Kei Kandakai and William Vaanii Gray were ordained deacons on August 7th in Monrovia, it was the first time in more than ten years that native Liberian clergy had been ordained. Bishop Harris of Liberia officiated in Trinity Pro-Cathedral.

By the Very Rev.
Georges Florovsky

Dean of St. Vladimir's Russian Orthodox
Theological Seminary, New York City.

Oxford and Chichester

The Struggle for the Common Mind

MEMORIES of Amsterdam are still vivid and fresh. Nevertheless one must look ahead and forward. The full meaning and impact of Amsterdam have not yet been discovered and explored. Constituent churches of the World Council have not yet adequately responded to the challenge of Amsterdam. Terrific indeed was this challenge. Amsterdam has created new difficulties and tensions, has put forward some new problems and riddles. The Amsterdam decision "to stay together" was indeed a glorious, but an adventurous and risky decision. One has to admit frankly that, in a divided Christendom, it proves difficult and even painful for the members to dwell together.

It is obviously impossible to summarize briefly all the proceedings of various ecumenical gatherings, held this summer at Oxford and at Chichester. The present sketch is not meant to be a report, nor does it claim to be impersonal. Impersonal thinking is usually unreal thinking. One can only give his own mind. And, after all, would not a self-imposed reticence be rather a handicap to a true ecumenical advance? For we have to advance first of all in mutual understanding. Surely, in the Ecumenical Movement, we need not so much to draft impersonal statements, in which the life of discussion and the very tensions of life would simply fade away, as to enlarge our vision and rebuild our minds and hearts.

MEANING OF "ECUMENICAL"

What is the full and true meaning of the "ecumenical" claim? What is the scope of the ecumenical venture? What is, after all, the alleged *oicoumene* and what ought it to be? As matter of fact, most of the constituent bodies of the World Council are Protestant churches: Old Catholics, Anglicans and Eastern Orthodox are but a minority. Protestant mentality is prevailing. Can we acquiesce in this situation? Or must we not have the courage to acknowledge it as a serious limitation, as an imminent danger, subversive of the whole ecumenical enterprise? This question is possibly rather offensive to many. The problem is possibly too delicate to be discussed publicly. But it cannot and should not be evaded. As a Protestant organization, the World Council will simply fail and cease to be what it claims, what it was meant to be. Yet, I am afraid, there is no true agreement precisely on this very point in ecumenical

quarters and even less in the constituent churches.

Dr. Visser 't Hooft reminded us of this problem and tension in his opening secretarial report to the Central Committee. In his opinion, contacts and deliberations with the Roman Catholic Church did belong organically to the very scope of the Ecumenical endeavour, unpromising and ambiguous though they may be. Even more suggestive in his report was the whole section on the Orthodox Churches. He was seriously concerned with the fullest possible participation of these Churches in the life and work of the World Council. He felt that the Council had persistently to be reminded of the faith and heritage of the Eastern Churches—may I add, first of all, of their existence, for too often is this subconsciously overlooked in certain quarters. Dr. Visser 't Hooft did not shrink from mentioning a major difficulty implied in this participation. His statement is to be quoted as it stands.

"The situation is further complicated by the ecclesiological issue, whether the World Council has room for a Church which considers itself as 'holding the whole truth and as being the only true Church

on earth.' This issue has been particularly discussed within the Church of Greece and different answers have been given to it. . . . With regard to the fundamental ecclesiological issue, the Council can state clearly and unambiguously that it has no prejudged the question of the nature of the Church. It is definitely possible for a Church which considers itself the true Church to enter into the Council. Nothing in the official documents contains the slightest suggestion that the Council takes it stand on an ecclesiology according to which each Church is to think of itself as one of the many *equally* true churches. Ecumenism does not mean ecclesiological relativism or syncretism. It is precisely the originality of the ecumenical movement that it invites Churches, many of which are as yet unable to regard each other as branches of the same tree, to enter into fraternal conversation and cooperation with each other, so that they may come to know each other and, if the Lord wills, advance toward a wider manifestation of unity in Him. In this respect the situation of the Orthodox Churches is not fundamentally different from that of many other Churches in our movement. It is useful, however, that our Orthodox brethren remind us of this deep spiritual tension in our undertaking which we dare not forge or minimize, if we want really to stay together."

It was an admirable and truly ecumenical statement. Dr. Visser 't Hooft had in mind obviously and first of all the recent discussions on World Council membership in Greece. But the extremes meet. And one has to recognize that similar doubts and misgivings are brought forward in some Protestant quarters as well; and that Orthodox claims, or "Orthodox intentions," were recently contested and repudiated as utterly anti-"ecumenical."

"DEEPEST DIFFERENCE"

The same problem was raised again by Dr. C. H. Dodd in his provocative and outspoken letter, read and discussed at the Faith and Order meeting. This letter will probably be published in full later on. It is an important document and needs serious consideration. Dr. Dodd refers to the report of the Amsterdam Section I. The "deepest difference" was alleged in this report to exist between the "Catholic" and "Protestant" positions. Yet, in the opinion of Dr. Dodd, the report did strikingly fail to define or to locate this difference. And Dr. Dodd suspected that representatives of different traditions were deliberately avoiding the agreement. "I have an uneasy suspicion," Dr. Dodd says, "that when long and patient discussion is bringing us within sight of a measure of agreement, there are some of us who take fright at the danger that our 'distinctive witness' may prove less distinctive than we thought, and we want to change the subject, and say, 'Ah, but here is something very important which we are sure you don't believe.' And if



FR. FLOROVSKY: "We must first advance in mutual understanding."

we face the alarming prospect of failing to find any clearly definable fundamental difference between the 'Catholic' and 'Protestant' positions, we have to persuade ourselves that our system of beliefs — whichever it be — has such deep, delicate, secret springs that the whole system must be different: even if the statements we are prepared to put forth on the respective sides appear to the casual observer as alike as two peas, we are sure they can't be. If I, being a 'Protestant,' say 'two and two make four,' and the 'Catholic' says the same, we are sure there is a catch somewhere." In another passage Dr. Dodd says: "we are bound to ask, more seriously than we generally do, whether in the end we care more about saving the face of our own denomination than about the *Una Sancta*."

INTUITION, NOT LOGIC

There is undoubtedly the deepest truth in these challenging statements of Prof. Dodd. First, there is an inherent tension between "denominationalism" and "ecumenism" in our minds and hearts. "Denominations" must die into the fullness of the Church. And the true "ecumenical" synthesis is not simply a summary of the existing "denominations" and of their distinctive "Contributions." Secondly and this is perhaps the very point of the paradox — is not what Dr. Dodd has to say but a peculiar way of re-stating precisely the same enigmatic "deepest difference," which Section I of Amsterdam fails to define? Of course, there are many historical and psychological habits and prejudices which inhibit our agreement. These must be cleared away. But, is this dim feeling that there must be "somewhere" a true "difference," even if one is utterly incapable of identifying it clearly and distinctly — is this intimate and sure feeling simply a prejudice, an illusion, a self-deceit? What is paradoxical about the whole situation is precisely this. *There is* the "deepest disagreement," and everyone is aware of the fact. *But* our logic, or our language, fails to help us. It has been already recognized, in the Amsterdam Section I, that disagreements cut across the historical "denominations." The conventional and "denominational" manner of stating differences is antiquated and inadequate, and as long as we persist in using an obsolete idiom of the out-of-date schools, we put ourselves in a ridiculous position. "Catholic" and "Protestant" simply *know* that they disagree, and therefore they distrust agreements, obvious and compelling as these may seem to themselves, much less to "a casual observer." They trust their own intuition or insight much more than their logic. And I believe, they are right and justified in doing so. An inner conviction prevails, in spite of all intellectual arguments. The "deepest difference" is



RNS.

REFORMED COMMUNION AT AMSTERDAM: *The Lord's Supper will be seen as both bond and expression of our unity when full "mutual understanding" and the "common mind" have been achieved.*

evident for the spiritual sight, though it cannot yet be theologically articulated and identified. We have to clarify again and again, our intuition in a sincere self-criticism and self-examination, and perhaps finally the "deepest difference" will cease to be anonymous, as now, to a great extent, it certainly is. The next step, however, will be to make the ultimate choice. Dr. Dodd's letter is an admirable reminder of this ultimate issue.

To speak so much and so persistently of difficulties and tensions is not to indulge in a hopeless pessimism. Just the opposite is true. In the growing realization of difficulties lies the greatest ecumenical promise.

NEXT WORLD COUNCIL ASSEMBLY

The major theme of all ecumenical deliberations this summer was the preparation for the next Assembly of the World Council. This is to meet in 1953, probably in the USA. It was decided to have a World Conference on Faith and Order in the preceding year, 1952, at Lund, Sweden, in order to make possible the discussion of findings before the Assembly. The exact program of neither conference is yet fixed. But obviously the conferences will have to deal first of all with the reports of different study commissions, which are already at work. There are three theological committees, working under the Faith and Order Commission. Specimens of their work and findings were submitted to the plenary commission this year. The first deals with the doctrine of the Church, the second with the ways of worship, and the third with the whole problem of inter-communion. The Study Department Commission of the WCC is responsible for another large field of inquiry and research. Again, there are three main topics under discussion: First, the Bible and the Church's message to the world, an ecumenical symposium on the biblical authority for the Church's message on social and political problems which may be published next summer; second, the evangelization of man in modern mass society; and third, the problem of "Christian action in Society." Under the last there are in fact two problems: the Christian conception of a "normal" society, on one hand; and the Christian doctrine of work, on the other. The Joint Commission of the Churches on International Affairs has its own extensive program of study. This study and research will absorb most of the ecumenical energy and attention in the near future. The real ecumenical work is usually done precisely in these study groups and small committees of experts. One has to attend these study groups to get the true insight into the progress of ecumenical cooperation. There indeed is the common mind in process of formation.

“Miracle Marriage Canons”



ALMOST three years have passed since the adoption of the “miracle marriage canons” by a virtually unanimous vote of the two Houses of General Convention. At one point during the triennium, when two clergymen in different dioceses took advantage of the new law to marry women who had been divorced, it appeared that the “miracle” was that so many bishops and deputies could have done such a bad job. As time has gone on, however, the general approach of the new canons has been more widely approved.

Nevertheless, it is evident that there are two radically different interpretations of the effect of the new canons: one, that they provide only for the declaration whether or not a marriage bond as understood by the Church ever existed between the divorced persons; the other, that they provide, under certain circumstances for a declaration that a marriage bond which once existed has come to an end.

The special Committee of the House of Bishops on Procedure Under Marriage Legislation, in its preliminary report [L.C., May 22d], refers to the two points of view as respectively “the doctrine of nullity” and the “doctrine of divorce.” Two of the members of the Committee, Bishops Davis and Tucker, support the latter point of view. The third member, Bishop Gardner, supports the former. The Committee report, written by the majority, argues that the Anglican communion, the Episcopal Church, the 1948 Lambeth Conference, and the 1946 marriage canon all recognize the doctrine of divorce in some manner or degree.

The American Church Union, in a pamphlet entitled *A Critique of the Proposals on Marriage and Divorce*, has searchingly analyzed the Committee’s arguments and found them unsound. It further points out that the position of the Eastern Orthodox Church which the majority cites in favor of its stand is an inconsistent one. Orthodox theology teaches the indissolubility of marriage, but Orthodox canon law permits remarriage after divorce on certain grounds. The law is not a part of continuous Christian tradition “from the beginning,” but a regrettable product of the close relationship between Church and State in Eastern Europe. It represents a retreat of the Church before secular pressure, not a genuine effort to follow the will of Christ and the tradition of the Church. As such, it is hardly a sound precedent for our Church to follow. The pamphlet has been sent to all bishops and deputies, and we believe they will find it exceedingly helpful to their understanding of the subject.

A question of practical importance is, “To what extent is the new legislation resulting in “ecclesiasti-

cal Renos”? The Special Committee’s answer is reassuring:

“The copies of judgments we have received show a surprising unanimity in conservatism. Nor is either point of view identified with a definite type of Churchmanship. It is evident that in practice procedure is much the same under both points of view. The difficulty of getting evidence of the existence of some impediments before marriage after the lapse of time, and common sense alike evidently combine to make adherents of the doctrine of nullity accept grievous faults appearing after marriage as indicative of defects of personality or lack of intention or spiritual impotence to give complete consent at the time of marriage.”

The Committee thus implies that a bishop who follows the doctrine of nullity is, in practice, as likely to find that no union ever existed as a bishop who believes in the possibility of divorce is likely to find that the union has come to an end. The Committee may be right, but we doubt it. The doctrine of nullity is capable of being stretched to the point of practical denial of the marital doctrine taught by our Lord; but the doctrine of divorce is an altogether different matter.

A bishop who adheres to the “doctrine of divorce” is likely to take the fact of civil divorce as creating a strong presumption that the marriage bond no longer exists, even if it once did; while a bishop who adheres to the “doctrine of nullity” believes that no earthly court is competent to release validly married people from their vows. The difference is considerable, and it is bound to have practical effects.

PERHAPS the real reason for the great similarity in judgments from the bishops and for the reported “conservatism” of such judgments is the fact that the canon can be conscientiously administered, as Chancellor Butterworth of New York has pointed out [L.C., June 19th] only along the lines of the doctrine of nullity. Whether a bishop does or does not believe in the right of remarriage after divorce, in the abstract, he can give a finding favorable to the petitioner only on the basis of causes in existence at the time of the initiation of the marriage contract. Any stretching done by a tender-hearted bishop in practice would be a stretching of the evidence, not the law.

The Special Committee argues that the language of the present canon—“when any of the facts set forth in Canon 17, Section 2, Clause (b), are shown to exist or to have existed, which manifestly establish that no marriage bond as the same is recognized by this Church exists, the same may be declared by proper authority”—implies, by the use of the phrase “to exist or to have existed,” that the impediments

may come into being after the marriage has taken place and then destroy the marriage bond.

Mr. Butterworth points out that the actual table of impediments does not include any that might come into being after the consummation of a valid marriage. We would add that the phrase, "to exist or to have existed," is an entirely correct one to use for these impediments, since some of them continue to exist up to the present; others would only "have existed" in the past and would be grounds for nullity even though they do not now exist; while still others which "have existed" would be grounds for nullity only if they still "exist." Let us analyze the Table of Impediments with this in mind:

(1) *Consanguinity*. This "exists" and is an absolute ground of nullity.

(2) *Mistake as to the identity of either party*. This "has existed." The mistake could hardly continue indefinitely. However, a bishop would presumably declare the marriage null only if the parties separated after discovering the mistake.

(3) *Mental deficiency of either party sufficient to prevent the exercise of intelligent choice*. The choice referred to is the choice of a marital partner. Hence, the impediment must "have existed" to be a ground for a judgment favorable to the applicant. In the nature of the case, however, it probably still "exists."

(4) *Insanity of either party*. If this "has existed," it must still "exist" to be a ground of nullity. It might be argued that this impediment could come into existence after the marriage, and that the Church is here providing a means for a husband to desert his wife if she becomes the victim of mental illness or brain injury. However, since few states permit this, if there were a bishop who thought that he should countenance a divorce on this ground he would have little scope for action. The state would enforce the marriage vow even if the Church didn't.

(5) *Failure of either party to have reached the age of puberty*. This might either still exist or have existed. In a case of nullity, it could be operative only if the parties separated before the younger arrived at the age of puberty. Hence, the fact that it "exists" is more conclusive than the fact that it "has existed."

(6) *Impotence, perversion, or the existence of venereal disease in either party undisclosed to the other*. These are impediments which nullify not because they "exist" but because at the time of marriage they were "undisclosed." The failure to disclose obviously comes under the heading, "to have existed." We trust that the proponents of "the doctrine of divorce" do not interpret this section to mean that the end of the possibility of sex life is a sufficient ground for divorce.

(7) *Facts which would make the proposed marriage bigamous*. This is an impediment which must

nullify the marriage if it "exists" but might not nullify it if it "has existed." The partner living at the time of the illegal marriage might have died.

(8) *Concurrent contract inconsistent with the contract constituting canonical marriage*. This wonderfully cacaphonous phrase refers to a condition in effect at the time of undertaking the marriage vows—an agreement to enter upon a "companionate" or "trial" marriage. It "has existed." It could be "concurrent" only if it went back to the beginning of the marriage.

(9) *Attendant conditions: error as to the identity of either party* [repeated apparently by accident from Impediment No. 2], *fraud, coercion, or duress, or such defects of personality as to make competent or free consent impossible*. The opening words make these impediments refer only to conditions which "have existed" at the undertaking of the marriage vow. The question is not whether a husband has defrauded or coerced his wife in some other matter, but whether he has done so in connection with her entering upon matrimony with him. Again, the defects of personality involved are only those which make competent or free consent to the marriage impossible.

The Episcopal Church is tolerant of a wide variety of theological peculiarities. If there are bishops who believe that Christ's words on the indissolubility of marriage referred only to happy marriages, no one is going to try to stop them from believing it. However, in their official actions, they are bound by the Church's canons; and even if they believe the Church is stricter than it needs to be, the fact remains that the Church's law provides that Churchpeople may not lay down their marital obligations, once assumed, unless it can be shown that from the beginning there was no real marriage.

WE turn now to the Committee's recommendations for canonical amendments. After careful study, we conclude that the Committee has been unswerving in its declared purpose to introduce only such amendments as would clarify the existing canons without changing their present intention. All nine resolutions proposed by the committee are acceptable on this basis.

The first two resolutions provide good advice for the clergy about the importance of the family, in the form of amendments to Canon 45, of Ministers and Their Duties. The third provides for the incorporation into the Marriage Canon of a statement of agreement with the acceptance of the Church's doctrine on marriage to be signed by intending brides and bridegrooms. The fourth is a clarifying amendment requiring divorced Churchpeople and the clergy who marry them to make use of the procedure of Canon 18. The fifth and sixth reword the existing canon in such a way as to provide Churchpeople whose marriages

have been dissolved by a civil court with an opportunity to secure an ecclesiastical judgment on their marital status before they begin to look for new wives.

Through an error in numbering there are two resolutions No. 6. The second 6 provides that persons who have received a favorable judgment from the Bishops of the diocese in which they are resident may be married in any jurisdiction of the Church, and properly provides that the marriage must conform to the requirements of Canon 17.

The seventh and eighth resolutions provide for the appointment of a Commission on Holy Matrimony to help in administering the canon.

These proposals all seem to us to be improvements in the existing canons, with the possible exception of the hortatory additions to the canon on ministers and their duties. (If everything that the minister ought to teach were added to this canon, it would soon be longer than all the rest of the canons put together.) As revised by these amendments, the Church's marriage canons rightly interpreted would, in our opinion, be fully loyal to the Prayer Book and to the mind of Christ.

Nevertheless, we should like to see one important feature added to the section laying down rules for procedure in marital cases: a provision for adequate notification of the proceedings to the other partner of the marriage which the Bishop is asked to nullify. The charges against the former spouse are much too serious to be accepted at their face value without providing the person so charged with an opportunity to defend himself. He—or she—may be accused, among other things, of feeble-mindedness, insanity, sexual perversion, venereal disease, bigamy, companionate marriage, fraud, coercion, and psychopathic personality. It is contrary to American principles of justice to accept charges like these without giving opportunity for a fair hearing.

We should also like to see the language of this section clarified in such a way as to remove entirely the possibility that the Church considers automobile accidents and the change of life as grounds for changing wives.

Since it is more fruitful to discuss a specific proposal than abstract principles we append a possible substitute for the sixth resolution (the first sixth) of the committee. It incorporates our two suggestions and seeks to clear up some of the verbal infelicities of the present canon. We present this draft, not as the last word on the subject, but as one way of accomplishing the desired result.

"Resolved, the House of ——— concurring, that Canon 18, Sec. 2 (b) be amended so that it will read as follows:

"Sec. 2 (b) If the Bishop or Ecclesiastical Authority is satisfied as to his or its jurisdiction in the case and as to the good faith of the applicant, and, in the case of an application for permission to marry a non-member of this Church, that the parties intend a true Christian marriage, he shall make due inquiry into the facts of the case. He shall provide the other

party to the former union with notification of the application by registered mail to his or her last known address, and shall provide this party with reasonable opportunity to appear and hear all the evidence in the case, to cross-examine witness, and to present additional relevant evidence. Before giving judgment, the Bishop may refer the application, with the other party's reply, if any, to a Council of Advice, or to a Court if such has been established by diocesan action. The judgment shall conform to the doctrine of this Church that marriage is a lifelong union of husband and wife, for better or for worse for richer or for poorer, in sickness and in health, till death do them part; but, when any of the impediments set forth in Canon 17, Section 2 (b) are shown to exist, or to have existed which manifestly establish that no marriage bond as the same is recognized by this Church existed in the previous union, the Bishop or Ecclesiastical Authority may give judgment to the petitioner that the former marriage is null and void in the eyes of the Church. No such judgment shall be construed as reflecting in any way upon the legitimacy of children or the civil validity of the former relationship."

The provision of protection for the rights of the divorced partner will, of course, destroy what is cozily described as "the pastoral approach" and substitute for it the "judicial approach" which the Committee deplores. In this context, however, the word "pastoral" is a sentimental dodge, if it means the huddling together of the bishop and a divorcé to blacken the reputation of an absent person in order to release the applicant from a solemn spiritual undertaking with that person. The "judicial" approach is the approach which recognizes that the divorcé has obligations to his divorced wife, to his fellow-Churchpeople, and to his God, which he must at all costs fulfill. He must be so sure of his facts that he dares to state them in the presence of his former spouse; and the bishop must investigate them fully and fairly even if to do so puts him in situations where he cannot feel "pastoral." And the judicial approach is an eminently proper one for what is, after all, a judicial matter.

Divorce is a sordid and messy business. We have known personally the parties to several divorce cases, some of them Churchpeople. We have observed the remarkable unanimity with which the friends of one of the two parties conclude, "pastorally" speaking, that the particular party who was their friend is the innocent and injured one, and that the other party was a blackguard or worse who never really intended to enter upon a Christian marriage. If the Church is to make its bishops judges in such matters, they must be required to hear the whole story, not a one-sided version of it.

The Living Church Dinner

MEMBERS of THE LIVING CHURCH FAMILY always look forward to one major extra-curricular event at General Convention—THE LIVING CHURCH Family Dinner. Since 1934 it has been the pleasure of the Editor and staff of THE LIVING CHURCH to entertain at dinner, during General Convention, its

faithful correspondents; and readers and friends from all parts of the Church have gathered to help honor them and to hear the distinguished speakers who have been our guests.

This year we anticipate a particularly brilliant dinner program, and we extend a cordial invitation to all members of THE LIVING CHURCH FAMILY—correspondents, subscribers, buyers of bundle copies, and those who read other people's copies—to attend. As usual, our diocesan correspondents will be our guests; others may buy tickets at \$4.25 each. All are welcome, and we hope that the attendance will tax the capacity of the dining room assigned to us.

The date is October 1st, at 6:30 PM. Our two principal speakers will be laymen, and each of them will, we are sure, have a message of interest and importance to the Church.

Paul Rusch, former member of the faculty of St. Paul's University, Tokyo, more recently lieutenant-colonel on the staff of General MacArthur in Japan, and associate editor of THE LIVING CHURCH, will give us an up-to-the-minute "Report on Japan."

John Nicholas Brown, Assistant Secretary of the Navy for Air, devoted Churchman, and deputy from the diocese of Rhode Island, will speak on a subject of his own choosing. Whatever that subject may be, it is bound to be of interest and significance, for Mr. Brown is a man of great personal consecration who has devoted his talents unreservedly to the service of his Church and of his nation.

Other invited guests include the Presiding Bishop, our host, Bishop Block of California, his predecessor in that office, Bishop Parsons, and the "Bishop of THE LIVING CHURCH"—Bishop Ivins of Milwaukee.

With such a program, THE LIVING CHURCH Family Dinner is sure to be one of the highlights of the Convention period. We cordially invite all readers and friends who will be attending General Convention, or who live in the Bay area, to be present on this occasion. Tickets may be obtained in advance by mail from THE LIVING CHURCH in Milwaukee, or may be purchased at the Living Church Headquarters in the Mark Hopkins Hotel up to noon of September 30th.

Postscript to the Melish Case

THE "Melish Defense Committee" has sent to bishops and deputies, and placed on public sale, a pamphlet entitled *The Melish Case: Challenge to the Church*.^{*} As we have adequately covered this case in our news columns, and commented on it editorially, we should not refer to the pamphlet, were it not for a concluding paragraph that calls upon General Convention to "revise the canons so as to make this kind of procedure impossible, and indicate to the courts that this decision in the Melish case is contrary to the

spirit and the intention of the present canon."

As previously indicated, we do not believe that the decision of the civil court, which upheld the Bishop of Long Island in removing the rector, with the advice and consent of the standing committee, is contrary to the spirit and intention of Canon 46 of the General Convention. The decision, however, was based upon the diocesan canon, rather than the general one, though the two are closely parallel.[†] It is significant that, *after* the Melish decision, the diocese of Long Island voted to strengthen rather than to weaken the power given to the Bishop in such cases, and recommended a similar change in the general canon [L.C., May 29, 1949].

Legislation based upon a specific and recent case, in which feelings on both sides run high, is not likely to be good legislation. Moreover, we believe that Canon 46 is quite satisfactory as it stands. We hope, therefore, that General Convention will not amend it, either in the direction suggested by the Long Island diocesan convention or in that indicated in the Melish pamphlet.

To correct a minor matter, on which misapprehension might result from a reading of the pamphlet, the Church paper named in it as claiming the largest circulation does not have as large a circulation as that of THE LIVING CHURCH according to current published figures.

Urgent Notice

IN OUR Pre-Convention number of September 25th, we look forward to publishing as nearly complete a calendar of General Convention events as possible. Every group or organization meeting in San Francisco in connection with the Convention may have a place on this list if it so desires.

We welcome communications from all such organizations stating the date and place and hour of their meetings. The deadline for inclusion in the list is September 9th. Hence, we urge prompt action in getting the information to us.

Names of speakers, prices, etc., of unofficial meetings are properly the subject of advertising rather than of the General Convention calendar. The advertising deadline is the same—September 9th—if proof is desired. We may also be able to publish preliminary news items about the more important and interesting meetings.

Other material of interest in the issue, which will be distributed to all bishops, deputies, and Woman's Auxiliary delegates, will include articles and editorials on important General Convention topics and on places of interest in San Francisco; a news summary of matters to come before the Convention; and a map of the city.

[†]The report of the standing committee, together with the judgment, declaration, and memorandum of the Bishop and the opinion of Mr. Justice Steinbrink have been printed and are available from the office of the diocese of Long Island.

^{*}Copies obtainable from Mrs. Ella P. Rose, 161 Henry St., Brooklyn 2, N. Y. Price, 25 cents.

Many Are Called, But . . .

By the Rev. G. Paul Musselman

Executive Director, Department of Christian Social Relations, Diocese of Michigan

HOW does labor get along with the Church? Will its leaders call upon the Church, and upon the clergy, for practical advice and help? Do they receive it when they ask for it? How capable are the clergy of giving such help?

It is commonly believed that the Roman Catholic Church is doing an efficient and inspired job in the field of labor relations, while ours has sadly fallen down. How much truth is there in this charge?

I don't know how it is in other dioceses—I can speak only for the diocese of Michigan—but here I do know that time after time not only the rank and file but active, high-level labor leaders do turn to the Church. The Church is frequently called upon to exercise its ministry in this critically important area of our nation's life; but the result is often as disappointing as was the response of Israel to our Lord's invitation to help in His ministry. Many are called, but few respond.

INABILITY OF CLERGY

Working people and their leaders may not be too impressed with high-level pronouncements of the Church. Who is? They know that there is a big difference between high-level pronouncements and grass-roots programs. But the Episcopal Church doesn't have to knock on labor's doors. It is the other way around. Those of us who have active contact with organized labor know that today the clergyman of the Episcopal Church, if he is in a respected position at all, is warmly welcomed in union circles—if he can be persuaded to show up in those circles.

The other day I made it a point to ask one of the leading industrial-relations men of this city, a devout Churchman, if this estimate of the slowness of the Church to respond was unjust. Here's his answer:

"I am reluctantly convinced that most of the clergy of the Episcopal Church are unlearned and unconcerned about industrial relations. What is more," he added, "I am uneasy about the fact that those who take much of an interest in industrial relations seem to be going leftist rapidly, and as a consequence, neither the sound elements in labor nor those in

management can take their leadership very seriously."

Then I went to an old-time union man, a vestryman in one of our parishes. He is one of the many who, in early days, helped to organize the UAW. For a lifetime, he's been active in the labor movement, one of the little men, unknown and unsung. He's done about everything in the Episcopal Church that a layman can do. I asked him the same question. This is what he said, "I just finished a course in a Roman Catholic labor school. Where else can I turn? Our clergy don't know what it is all about."

These two by no means prove the point, but I did go to two really top labor leaders, one AFL and one CIO. Both of them agreed that here in this city with over 600 non-Roman clergy, there are not more than half-a-dozen to whom they felt they could turn for any very intelligent and informed advice.

I do know something about the labor scene nationally, as far as the Church is concerned, and I venture to say that comments of this kind are rather general, and I think fairly indicative of the fact that, in the minds of the worker and of the labor leaders, the non-Roman spiritual leadership is incapable of giving much practical advice.

LACK OF CLERGY INTEREST

We have set to work in this diocese to try to help the interested clergy to be informed and intelligent about the industrial relations scene. Here are few projects we have undertaken:

One of the members of the Department of Christian Social Relations, Mr. Edward L. Cushman, is Executive Director of the Institute of Human Relations in Industry of Wayne University. In the summer of 1948 that Institute, in cooperation with various groups of non-Roman clergy set up a 4-day institute of industrial relations. It was particularly aimed at the local clergyman, the busy parson who didn't have time to wade through a great deal of technical discussion, but wanted to know what it was all about so he could know at least what direction to take in connection with industrial relations. Labor and management cooperated wonderfully. We had really top men, men whose



PARISH CALL: Michigan's Labor Pastor visits a CIO Leader.

names are known nationally in industry and labor, spend time with the clergymen. Jointly, labor and management spent a very large sum of money to underwrite this institute. We tried to advertise it pretty well throughout the state and in nearby cities, and what do you think happened? Well, 40 clergymen showed up. The institute had been set up for 100. Of these, 14 were Lutherans, 9 were Episcopalians, and of these 9, 3 were non-parochial. Can you blame management or labor if they think the clergymen are not interested?

We thought maybe we had chosen the wrong time of year, and that we had had it for too long a period. So this year, here in the city, we had a one-day institute. Again, a great deal of money was spent, directly and indirectly by management and by labor and by the university. Goodness knows also how much this department spent on advertising it, and begging our clergymen to go. Five of our priests showed up!

Last year, we began a "Students in Industry Seminar" here in Detroit. It is on again this year. Students work for ten weeks in Detroit's industries, are members of the union, and attend union meetings. In the evenings they have a carefully worked out instruction program on industrial relations, the faculty of which includes some of Detroit's best known experts in the fields of management, labor, personnel, industrial psychology, etc. For satisfactory completion of the course, three hours' academic credit is given by Wayne. It is possible for the student to come out of the summer with upwards of \$300 in the clear, three hours' academic credit, and a really sound basic training in the matter of industrial relations. We circularized the seminaries, published the affair in various bulletins, hoping for a large participation by the Episcopal Church, inasmuch as it was

the Episcopal Church which took the initiative. Can you guess how many Episcopalians showed up? One! (Incidentally, there are 40 Baptists.)

RESPONSIVENESS OF UNIONS

On the other hand, the unions respond to our efforts. They have responded in setting up various projects we have undertaken, but first there are two other illustrations I'd like to mention.

In this diocese, we have the Bishop Page Foundation for Clinical Training. Incidentally, this year 20 students are working in rural fields as against the one we have in the "Students in Industry Seminar." That's an indication. Last year, under this foundation, we employed the services of an ETS student, G. Lucian Sloane, as labor pastor. His job was to call on 300 local union offices here in Wayne County. He only managed to make about 150 calls, because the welcome was so warm that it took much more time than expected. He was asked to give speeches to labor unions, and we had hoped to have him back this year, but he couldn't come.

When Bishop Hubbard came to us after his consecration, one of his first appearances was in Detroit's oldest church, of which I am rector. Here in "Mariners' Church," he was escorted to the pulpit by Frank X. Martel, President of the Detroit and Wayne County Federation of Labor, and August Scholle, President of the Michigan CIO Council. Both of them welcomed him to the diocese, spoke warmly of the interest of the Episcopal Church in the workers, and commended the church for its leadership in industrial relations. So you see labor does respond.

We have had wonderful response to

the work of the Committee for the Cooperation of Church and Industry. This has been operating for four years now. Twenty-five clergy (Roman Catholic, Jewish, and Protestant, as well as some of our own communion) have joined with 25 policy-making industrialists in dinner and discussion five times a year. The discussions are always interesting and instructive. We have built up very sound relationships between the clergy and the industrialists, and I think each is coming to understand the problems of the other.

These are some of the ways in this diocese in which the church is at work. I am quite sure that similar stories can be told of the work in many other places. Our Episcopal Church is taking a good deal of leadership, much more than is generally recognized even by our own members, but I am afraid that the level of interest among our clergy isn't too great.

ROMAN CATHOLIC STRATEGY

Let's look at the Roman Catholic strategy with labor Representatives of this Church. They are quite prominent and quite active. Those who, like myself, go to national and local labor conventions, often feel heartsick at the fact that, while the place seems to be alive with Roman priests, the non-Roman clergy are conspicuous by their absence. They have done a great job in labor, and let's thank God for it. Here's an evaluation of their contribution as I see it.

In the beginning of industrial unionism in the 30's, the Communists were welcomed as organizers. They were the fighters then, just as they are today. The Roman Church saw the danger, and was

much more realistic about the nature of Communism than either the labor leadership or the other churches. They saw that, once you use the Communists, you have a hard time controlling them. Many labor and political leaders learn that lesson the hard way.

Roman Catholics in local unions came to their priests much distressed. Large unions with predominantly Roman membership were in the iron hand of Communist control. By and large the non-Roman churches were so far removed from the labor movement's actual day-by-day existence, that the danger in the unions was not recognized any more than it is recognized today by some of our more gullible liberals. The Roman Catholic Church started the labor school movement. That was something the average worker could understand. They got the workers together, taught them a smattering of economics, sociology, a bit of theology, helped them to browse around in the encyclicals, but above all, taught them parliamentary procedure. It wasn't long before the Communists in the local unions found themselves confronted by a disciplined group who knew the parliamentary tricks. The rising tide of Communist control in the unions was stopped, largely by men who were educated at these labor schools. Personally, I think this nation owes a great debt to the Roman Catholic Church for its realistic counter-attack on radical domination during the 30's.

Then in the 40's when sound labor leaders such as the Reuthers, saw that you couldn't have a democratic union unless the Communists were squelched, the workers who were trained in the Roman labor schools were invaluable front-line for an all-out attack against Communists. It must be clearly understood here that the opposition to Communism in many unions is not opposition to its atheism, nor yet to its economic views, but to its thorough commitment to the wrecking of the democratic process. The workers have found out by bitter experience what many church people don't know, and that is that a tiny cell of disciplined communists can block the attempts of great numbers of people to conduct their business in an orderly and democratic fashion.

The battle for control has now been pretty largely won, and although the Communists are in control of a few CIO unions, the carpet has been pulled from under them.

FUTURE ROMAN POLICY

And now, what shall the Roman Church do next? There is every evidence that they don't quite know the answer. What has happened to the labor schools? Well, here in Detroit, where as many as 20 labor schools were being held at one time by the Roman Church, there is only a small token school operating, and that



LABOR SERVICE: Bishop Hubbard, Suffragan of Michigan, was escorted to the pulpit of Mariners' Church, Detroit, by (left) August Scholle (CIO) and Frank X. Martel (AFW). Canon John M. Shufelt of St. Paul's Cathedral and the Rev. G. Paul Musselman, rector of Mariners' Church, are in the background.

is mighty small. The Association of Catholic Trade Unionists which began in the early 30's is still a live movement. However, charges of fragmentation and divisionism are hurled at them. We know where some of these stones come from, but whenever you get into a battle for control, sooner or later you will find yourself in more than one battle. It would appear that the Association of Catholic Trade Unionists is not growing numerically. Many here think that the actual numbers are only a fraction of what they were, say, five years ago.

I personally think it would be a great pity if we attempted to copy the Roman technique. But to make sure, we did pull together seven policy-making labor leaders here in Detroit for an off-the-record dinner. I cannot quote their names as they would be recognized. I asked them: "Should the non-Roman churches (I actually used the word Protestant) start labor schools?" "No," they said; "if you do, we not only would be unhappy about it, but we would have to oppose you." They went on to explain that the unions would like to do their own educating of the workers. We then asked them what they thought of starting Protestant worker groups. Again the answer was unanimously and emphatically "No, don't do it. We don't want a Protestant equivalent of the ACTU," said a prominent Roman Catholic leader. They went

on to say that they thought the labor schools and ACTU played a great part and had their place in an earlier phase, but now that phase was ended. So don't let us just try to imitate what they do. We have to work out a strategy of our own.

STRATEGY FOR EPISCOPALIANS

There are several ways in which we can deliver a few punches ourselves. First, I hope that readers of this article will get in touch with their deputies to General Convention, and ask them to vote for the increase in appropriation that has been requested by the National Department of Christian Social Relations. Christian Social Relations isn't just an incidental activity of a few people. Christian Social Relations is the new evangelism. Without it, much of our work in religious education and other departments can simply be "polishing brasses on a sinking ship."

The second thing is take a look at the department of Christian social relations in your own diocese. Perhaps you are in one of those dioceses, and that includes most of them, where this is simply an incidental, overtime activity of an already overworked clergyman.

The third piece of strategy, if we do want to get in a few punches, is for our seminaries to do a bit more than they are now doing on this whole subject. On top

of that, I do think that seminaries should give men some training in group work, and that brings us back again to the average parish priest who is, in my book, a much overworked and rather misunderstood sort of person.

No wonder the parish priest takes a dim view about the latest and loudest alarm. For a time, he was told that he had to work in the hospital for so long to be a combination of trained psychiatric social worker, nurse, and orderly if he wanted to be any kind of a priest at all. Knowledge of the Prayer Book didn't seem to be too important, but he must know how to make up a bed! Then he was told that he had to learn psychology. Some of us did study psychology, and found that as soon as we got one school of psychology within understandable range, we were already out of date! Then the parish priest wasn't any good unless he had streams of people waiting outside his office, while he took ever so many hours galloping around in their subconscious. Then, all of a sudden, he was told that he had to be a social worker. But why labor the point? There is going to be increased specialization in the ministry. We ought to get ready for that, prepare for it. We should have priest-psychologists, priest social-workers, priests skilled in clinical chaplaincies, and priests who are labor priests in that they know the labor movement,

This was said six years ago at General Convention

Our people must be shown that the seminaries are the training ground of the clergy from whose ministrations they either benefit or suffer.

The laity have of all people the chief stake in the Seminaries. It is to their interest to see that they are adequately equipped to do their work.

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and can interpret it to all the rest of us.

Bishops can, and should, encourage and help young chaps to prepare for a career in industry. And that doesn't mean industrial chaplaincies either!

WHAT PARISH PRIESTS CAN DO

Finally, what can the average parish priest actually do to win labor? Well, again, some of us here asked that question at this off-the-record group of union leaders to which I referred earlier. They said "What are you fellows talking about? You already have the workers." They went on to explain that many more union members attend church each week than attend union meetings. For instance, one local labor union here has 25,000 members. Its quorum is 150. They have a hectic time trying to get out a quorum. Yet, of these 25,000 members, many, many, thousands go to Church on Sundays. That's why the union leaders say to the parsons "you have the workers." Talk to them. Here's further advice given by the union leaders: Let the parish priest help people to answer the real problems of life, and he will find that he is working side by side with the real union leadership. The little man is at sea in a great big society these days, and should be able to turn to the Church for a real answer. The Church should make him feel that he is important, and help him to have a hand in the world's affairs. As I see it, that's what the parish is for, to give every person the opportunity to do something about his work.

The average parish priest doesn't have to be a labor priest. Let him be a priest in the best sense of the word, a pastor. He has lunch at the club with his more prominent management members: let him ask some union member in his congregation to take him down to the union hall—he will be welcomed. Let him subscribe to some union papers. If he shows an interest he will find that interest is respected. He probably won't be asked to take any sides, and he should stay out of union politics, but by all means let him be a pastor. The exercise of that pastoral function will take him to the home of the workers. The more active the union worker, the more neglected his wife and children are apt to feel, because union leadership lays a great claim on evenings. Parish priests will find that there are many workers' families who don't have too many friends in the neighborhood. Perhaps some really inspired parish priest will get his Woman's Auxiliary to work canvassing the neighborhood to find the families of the workers, and others who feel strange and lonely, and to welcome them into the fellowship of Christ's flock. It is on this level, the "grassroots" level, that the great advance will be made. It is an important advance because American industry is the battlefield for the world's democracy.

Let's Get Going!

Heaven knows, we all have had recreation, and plenty of it, this summer. Not too many of us have worried much about church matters, whether "school kept" or not, and those of us who contribute ONLY when we come must have saved MONEY at Our Lord's expense. But rallying time is here. The Church picks up its loose ends in September, girds its loins, and gets started. At what part in The Church's Programme this year are YOU going to work? If you're a woman, OF COURSE you'll take on in the Woman's Auxiliary. All loyal church women are members. It's a MUST. If you are working or professional women, simply start a NIGHT Auxiliary, and have two splendid groups in your church. Choir mothers' jobs are ALWAYS available, and so, too, are Church School teaching jobs.

Somebody taught YOU and YOUR children. Whose children, then, will YOU teach? If you are a man, well, we'll admit we're not so hot on men's clubs, but if a half dozen of you in ANY church would approach The Rector and offer to be the nucleus for a Men's Work organization, watch out, for he's apt to fall on your neck and kiss you. Your daughter ought to be in a Junior Altar Guild, following her mother's foot-steps, and your boys can be either choir boys or acolytes! There, that takes care of the whole family, but a family serving God in their entirety is a HAPPY family. We've never seen figures on the subject, but our personal estimate is that only about 30% of the membership of Episcopal Churches really work at being ACTIVE Christians.

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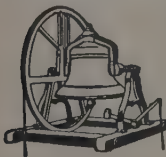
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MISSISSIPPI

New Church Dedicated

The Church of the Redeemer, Brookhaven, Miss., was dedicated by Bishop Gray of Mississippi on June 8th. The new church, of brick construction, replaces an earlier one erected in 1878. Preliminary planning for the new building was begun under the direction of the Rev. Homer E. Bush in the spring of 1947. When Mr. Bush died in September of that year after a ministry of 21 years in the community, the old church and its lot had been sold as a step in the building program.

The Rev. William V. Albert succeeded Mr. Bush as priest in charge in October, 1947, and gave new impetus to the plans. As a result, the corner stone was laid December 15, 1948, and the building made ready for occupancy in the early summer.

An architectural feature of the new church is the use of an altar crucifix showing Christ in eucharistic vestments reigning as King.

The Rev. William S. Mann of St. John's Church, Laurel, was the preacher for the dedication, and the Rev. J. Ord Cresap of the Church of the Mediator, McComb, read the epistle. Music for the service was led by the choir of St. Stephen's Church, Hazlehurst, in the chancel, and by the Hazlehurst glee club in the choir loft at the rear of the church.

WESTERN NEW YORK

Combined Ordination and Consecration of Church

Full integration of the Church of the Sacred Heart of Mary, North Collins, N. Y., into the Episcopal Church was accomplished on August 15th with the ordination to the priesthood of its founder, the Rev. Friar Jesus Alvarez, and the consecration of the Church. Bishop Scaife of Western New York conducted the services.

The Church of the Sacred Heart of Mary, formerly an independent Church body, was deeded by Fr. Alvarez to the diocese of Western New York [L. C., January 23d]. It was begun 26 years ago and has held services in Italian and English.

Fr. Alvarez had had minor orders in the Roman Church and had been a preaching friar of the Franciscan Order. With his ordination to the priesthood he now becomes rector of the Church of the Sacred Heart of Mary.

Friar Alvarez was presented by the Ven. Samuel N. Baxter, Jr., archdeacon of the diocese. The sermon was preached

by the Very Rev. Leslie F. Chard, rector of St. John's Church, Dunkirk, and dean of the Chautauqua Deanery.

MASSACHUSETTS

Departure

Fr. Paul Wessinger, SSJE, has informed the superior of the Society of St. John the Evangelist that he is taking steps to be received into the Roman Catholic Church in Portland, Ore.

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Mrs. Henry D. Bull, Georgetown, S. C.; Mrs. Charles E. Perry, Jr., Ridgeland, S. C.; Miss Ida M. Dwight, 138 Wentworth St., Charleston, S. C.; Mrs. S. Oliver Plowden, R.F.D. No. 3, Sumter, S. C.; Mrs. Philip G. Porcher, Jr., Mt. Pleasant, S. C.; Mrs. Alexander M. Roberts, Pineville, S. C.

SOUTH DAKOTA

Mrs. Charles I. Danforth, Yankton, S. D.; Mrs. Charles S. Miller, 1504 So. 1st Ave., Sioux Falls, S. Dak.; Mrs. Standish MacIntosh, Chamberlain, S. D.; Mrs. Myron L. Wilson, Box 774, Rapid City, S. D.; Mrs. Harold Jones, Cheyenne Agency, South Dakota.

SOUTH FLORIDA

Mrs. Warren T. Zench, Vero Beach, Fla.; Mrs. Gladstone Rogers, 3635 N.E. First Ave., Miami 37, Fla.; Mrs. Stafford B. Beach, 405 S. Flagler Dr., West Palm Beach, Fla.; Mrs. Robert M. McKee, 2331 S.W. 6th St., Miami 33, Fla.; Mrs. James G. Bartley, 1306 Poinsettia Ave., Orlando, Fla.; Mrs. Luella Nall, 274 N.W. 8th St., Miami 36, Fla.

DISTRICT OF SOUTHERN BRAZIL

Mrs. William M. M. Thomas, Caixa 88, Porto Alegre, R.G. du Sul, Brazil; Mrs. Louis C. Melcher, Caixa Postal 4977, Rio de Janeiro, Brazil.

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Mrs. Robert R. Vance, St. John's, Box 29, Worthington, O.; Mrs. Thomas Rutherford, St. Paul's, Dayton, O.; Mrs. Lonnie Denison, St. Peter's, 31 Forest Ave., Delaware, O.; Mrs. George Barry, All Saints', Portsmouth, O.; Mrs. Horace Huffman, St. Paul's, Dayton, O.; Mrs. Mason King, St. Philip's, Columbus, O.

SOUTHERN VIRGINIA

Mrs. J. Bilisoly Hudgins, 1322 Mallory Court, Norfolk, Va.; Mrs. W. H. Gregory, 314 Sycamore St., Petersburg, Va.; Mrs. L. H. Apperson, 3306 Semmes Ave., Richmond, Va.; Mrs. H. McR. Pinner, Suffolk, Va.

SOUTHWESTERN VIRGINIA

Mrs. Charles H. Raynor, 135 Langhorne Place, Salem, Va.; Mrs. H. Powell Chapman, 102 Edgehill, Rt. 5, Roanoke, Va.; Mrs. Richard A. Carington, "Westerly," Langhorne Rd., Lynchburg, Va.; Mrs. Tench Tilghman, Blacksburg, Va.

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Mrs. M. E. Rose, 610 South Monroe St., Decatur, Ill.; Mrs. Virgil Rumsel, 703 East Grove St., Bloomington, Ill.; Mrs. James G. Weart, 123 North Walnut St., Springfield, Ill.; Mrs. Walter Harris, 2156 Cleveland, Granite City, Ill.; Miss Dorothy Metcalfe, 5 Burton Place, Edwardsville, Ill.

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TEXAS

Mrs. Starr Kealhofer, 3003 Bowman Rd., Austin 21, Tex.; Mrs. P. V. Pennybacker, 811 East 38th St., Austin, Tex.; Mrs. Stanley Swift, Cameron, Tex.; Mrs. P. W. Hirst, 201 Ashburn, Houston 17, Tex.; Mrs. Ralph Gunn, 2117 Branard, Houston 6, Tex.; Mrs. G. A. Forde, 2631 Stevens, Houston, Tex.

UPPER SOUTH CAROLINA

Mrs. B. Duval Chambers, 3517 Devereaux Rd., Columbia 5, S. C.; Miss Mary Heyward, Rion, S. C.; Mrs. Joe Easley, 844 Myrtle Drive, Rock Hill, S. C.; Mrs. Robert Olney, 601 Crystal Drive, Spartanburg, S. C.; Mrs. Sydney Bruce, P. O. Box 1997, Greenville, S. C.; Mrs. Virginia Marion, Aiken, S. C.

DISTRICT OF UTAH

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VERMONT

Mrs. William Wills, Bennington, Vt.; Mrs. Esme A. C. Smith, Rutland, Vt.; Mrs. Fred W. Thayer, Burlington, Vt.; Miss Louise Reynold, Burlington, Vt.; Mrs. Donald Aspdin, Chester Depot, Vt.

VIRGINIA

Mrs. W. Harrison Wellford, Warsaw, Va.; Miss Mary Patten Hordan, 112 Cathedral Place, Richmond 20, Va.; Mrs. Henry P. Taylor, Walkerton, Va.; Mrs. George E. Carter, 911 Cameron St., Alexandria, Va.; Mrs. Delilah Cheatham, 606 N. First St., Richmond 19, Va.

WASHINGTON

Mrs. Theodore O. Wedel, 3508 Woodley Road N.W., Washington 16, D. C.; Mrs. Waldo Burnside, 5214—42nd Place, Hyattsville, Md.; Mrs. Robert M. Eaves, 6307 Hillcrest Place, Chevy Chase 13, Md.; Mrs. Myron Scribner, 6375 Allentown Rd., S.E., Washington 20, D. C.; Mrs. Robert W. Wilson, 8505 Lynwood Place, Chevy Chase, 15, Md.; Mrs. Harold Quivers, 1305 Florida Ave., N.W., Washington 9, D. C.

WEST MISSOURI

Miss Elizabeth Eckel, 315 E. Gay St., Warrensburg, Mo.; Mrs. William C. Hugin, 6101 Wornall Rd., Kansas City, Mo.; Mrs. Ray L. Cargill, 6836 Edgevale Rd., Kansas City, Mo.; Miss Armiuld McReynolds, 1012 S. McGregor St., Carthage, Mo.; Mrs. Bartlett Bader, 2649 Frederick Blvd., St. Joseph, Mo.

WEST TEXAS

Mrs. John H. Foster, 111 Sheraton, San Antonio, Tex.; Mrs. Sheridan Newman, Brady, Tex.; Mrs. M. P. McNair, 39 Sunset Drive, Brownsville, Tex.; Mrs. Joe J. Lodovic, Jr., 104 West Norwood, San Antonio, Tex.; Mrs. Datus Proper, 208 Canterbury Hill, San Antonio, Tex.

WEST VIRGINIA

Mrs. L. A. Osborn, 158 Riverside Dr., Welch, W. Va.; Mrs. Albert Warsinsky, c/o St. Matthew's Church, Wheeling, W. Va.; Mrs. James Brownfield, Country Club Rd., Fairmont, W. Va.; Mrs. E. L. McDonald, Charles Town, W. Va.; Mrs. Thos. G. Kyle, 335 Hickman St., Clarksburg, W. Va.

WESTERN MASSACHUSETTS

Mrs. Russell L. Davenport, 43 Woodbridge St., South Hadley, Mass.; Mrs. Leon A. Newell, 3 Payson Ave., Easthampton, Mass.; Mrs. H. E. Chase, Heath St., Ext., Westboro, Mass.; Mrs. Miles B. Hapgood, Lanesboro, Mass.; Mrs. Maurice F. Gaetz, 28 South St., Leominster, Mass.

WESTERN MICHIGAN

Mrs. Rutgers Alexander, 214 E. Jefferson St., Grand Ledge, Mich.; Mrs. Don M. Gary, 325 W. Center St., Hastings, Mich.; Mrs. William Page, 11 Central St., Battle Creek, Mich.; Miss Mary F. Powers, 555 Lyon N.E., Grand Rapids, Mich.; Mrs. Lewis B. Whittemore, 442 Madison Ave., S.E., Grand Rapids, Mich.

WESTERN NEW YORK

Mrs. Harold J. Senior, 91 Monroe Drive, Williamsville 21, N. Y.; Mrs. Joseph E. Gould, 12 Harris Hill Road, Williamsville 21, N. Y.; Mrs. Ralph Barber, 50 Beckman Ave., Westfield, N. Y.; Mrs. Edmund J. Felt, 310 Woodward Ave., Buffalo 14, N. Y.; Mrs. H. E. Harrower, 139 State St., Batavia, N. Y.

WESTERN NORTH CAROLINA

Mrs. E. L. Kemper, Shelby, N. C.; Miss Luc Fletcher, 165 Macon Ave., Asheville, N. C.; Mrs. Robert B. Campbell, Hickory, N. C.; Mrs. T. O. Wright, 151 Elk Mountain Rd., Asheville, N. C.; Mrs. R. L. Haden, Hendersonville, N. C.; Mrs. Alice Maxwell, Asheville, N. C.

WYOMING

Mrs. I. E. Corthell, Box 346, Laramie, Wyo.; Mrs. Henry H. Heard, Hanna, Wyo.; Mrs. Forest G. Wheeler, Casper, Wyo.; Mrs. Jackson Meldrum, Buffalo, Wyo.; Mrs. Royal B. Rogers, Buffalo, Wyo.

CHURCH SERVICES NEAR COLLEGES

BUFFALO STATE TEACHER'S COLLEGE
JOHN'S Colonial Circle, Buffalo, N. Y.
v. Walter P. Plumley, Rev. Harry W. Vere
n 8, 11; College Club 1st & 3rd Mon 8

COLUMBIA UNIVERSITY

PAUL'S CHAPEL New York City
v. James A. Pike, J.S.D., Chap
n MP & Ser 11; HC 9, 12:30; Daily (ex Sat)
Noon; HC Tues & Fri 8

DUKE UNIVERSITY

THE EPISCOPAL CHURCH AT DUKE UNIVERSITY
Irlam, N. C. Rev. George A. Workman, Chap
n HC 8:55; 7:30 HD, Canterbury Club Sun 6:30

GEORGE WASHINGTON UNIVERSITY

JOHN'S Rev. C. Leslie Glenn, D.D., r
Fayette Sq., Washington, D. C.
n 8, 9:30, 11, 7:30, Canterbury Club 8:30
on Tues, Thurs; Sat, 12; Wed, Fri 7:30; HD
30 & 12

HARVARD, RADCLIFFE

TRIST CHURCH Cambridge, Mass.
v. Gardiner M. Day, r; Rev. Frederic B. Kellogg,
ap
n 8, 9, 10, 11:15, 8; Canterbury Club 6:30

UNIVERSITY OF ILLINOIS

CHAPEL OF ST. JOHN THE DIVINE Champaign, Ill.
v. William Ward, S.T.M., Chap
n 8, 9, 11 HC, Wed, Fri 7:15

MILWAUKEE-DOWNER, STATE TEACHERS

MARK'S Rev. Killian Stimpson
404 N. Hackett Avenue, Milwaukee 11, Wis.
n 8, 9:30, 11

UNIVERSITY OF MINNESOTA

TIMOTHY'S HOUSE HOLY TRINITY
7—17th Ave., S.E., Minneapolis GL 2411
v. G. R. Metcalf, Chap; Miss Kate Bradley, Dir.
n 8:30, 10, 11; Wed 7; Canterbury Club Wed 6-8

UNIVERSITY OF MISSOURI— STEPHENS, CHRISTIAN

CALVARY Columbia, Missouri
v. Roger Blanchard, r; Rev. Ned Cole, c
Miss Louise Gehan
n 8, 9:30, 10:45, 12; Canterbury Club 6; Thurs
30, 11 HC; Daily EP 5:15

NEW PALTZ STATE TEACHERS

ANDREW'S Rev. J. Marshall Wilson
Paltz, New York
n 8, 11; Tues & HD 9:30, Thurs 8
Canterbury Club Sun 5:30

SANTA BARBARA COLLEGE UNIVERSITY OF CALIFORNIA

UNITY Rev. Richard Flagg Ayres, r
Santa Barbara, California
n 7:30, 9:30, 11; 7:30 Ev

UNIVERSITY OF TEXAS

ALL SAINTS' CHAPEL Austin, Texas
v. Joseph Harte, r; Gray Blandy, Lucy Phillips
n 8, 9:30, 11, 6; Daily 7, 5:30, Wed 10

UNION COLLEGE

GEORGE'S Schenectady 5, N. Y.
v. Darwin Kirby, Jr., Rev. David Richards
n 8 HC, 9 Family Eu, Breakfast, Ch S; 11
Morning Service, Ser, Nursery; Daily: Ch 7; Thurs
9; HD 7, 10

YASSAR COLLEGE

TRIST CHURCH Acad. & Barclay, Poughkeepsie,
New York
v. James A. Pike, r; Rev. Walter A. Henricks, Jr.;
Barbara E. Arnold, dir col work
n 8, 9, 11, 7:30; 8; HD or Thurs 10, other days
College supper-discussion, Fri 6

WELLESLEY COLLEGE DANA HALL SCHOOLS, BABSON INSTITUTE

ANDREW'S Wellesley, Mass.
v. Charles W. F. Smith, Rev. Ward McCabe, Miss
Elizabeth Eddy
n 7:30, 9:30, 11; Thurs at College HC 7; Canterbury
Club Fri 5:30

TRAVELER'S GUIDE TO CHURCH SERVICES

*If you are traveling to General Convention, or taking a vacation trip,
the churches listed here cordially invite you to attend their services.*

SALOME, ARIZ.

ALL SAINTS' Rev. Lester M. Morse
Sun 8:30 HC, 9:45 Ch S, 11 MP

TUCSON, ARIZ.

GRACE Rev. Jerry Wallace
Cor. North Stone Ave. & West Third St.
Sun 8, 11; September 29 & October 6 HC 10
ST. PHILIP'S IN THE HILLS Rev. George Ferguson
River Rd. & N. Campbell Ave.
Sun 8, 9:30, 11

CORTE MADERA, MARIN CO., CALIF.

HOLY INNOCENTS' Rev. Tod W. Ewald, v
Sun 8, 9:45, 11, 7; Wed 10:30; HD 8:30

FRESNO, CALIF.

ST. JAMES' CATHEDRAL N & Fresno Sts.
Very Rev. James M. Malloch, D.D., Dean
Sun 8 & 11

GLENDALE, CALIF.

THE NEW ST. MARK'S Rev. Clarence H. Parlour
1020 North Brand Blvd.
Sun 8, 9:30 11 7:30

HOLLISTER, CALIF.

ST. LUKE'S Seventh & Monterey Sts.
Rev. Schuyler Pratt, r; Rev. Fred D. Graves
Sun 8, 11; Wed, HD 8
Church of the town and county

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
Finley Avenue at Hillhurst
Masses 8, 9:15, 11

LONG BEACH, CALIF.

NAVY FAMILY CHAPEL 451 W. Ocean Blvd.
Rev. M. W. Rensar, Chaplain
8 HC; 3 Divine Service

LOS ANGELES, CALIF.

ST. PAUL'S CATHEDRAL Figueroa at Wilshire
Very Rev. J. M. Krumm, Ph.D.
Sun 8, 9, HC, 11 MP & Ser; Weekdays: Tues,
Thurs. & HD 10 HC; October 9, 11 Archbishop of
York

ST. MATTHIAS Rev. S. L. McLane
W. Washington at Normandie
Sun Masses: Low 7:30, 9:15, Sung 11; Mon & Sat
8; Tues, Wed, Fri 7; Thurs 9:15; C Sat 4:30 & 7:30

MENLO PARK, CALIF.

HOLY TRINITY Rev. Eric W. Jackson
Pine St. nr. Ravenswood Ave.
Sun 8 HC; 11 HC 1st & 3rd, MP 2nd & 4th

MONTEREY, CALIF.

ST. JAMES Rev. Vincent H. Coletta
362 Pacific Street
Sun Masses: 8 Low, 11 Sung with Ser, 9:30 MP,
10 Ch S, 7:30 EP; Daily: 8

REDWOOD CITY, CALIF.

ST. PETER'S Rev. C. Peter Boes
Brewster & Clinton
8, 9:30 & 11

SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett 261 Fell St. nr. Gough
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily
7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP 5:30 Ev;
C Sat 4:30 & 7:30 & by appt; 1st Fri HH 8

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr., Rev. Frank W. Robert
Sun 8, 9:30 & 11, HC Wed 7:30, HD & Thurs 9:15

SANTA BARBARA, CALIF.

TRINITY Rev. Richard Flagg Ayres, r
State & Micheltorena Sts.
Sun 7:30, 9:30, 11, 7:30; Wed 10; Fri 7 & 10

Key—Light face type denotes AM, black face, PM; anno, announced; app, appointment; B, Benediction; C, Confessions; Cha, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

SANTA CRUZ, CALIF.

CALVARY Rev. Norman H. Snow, r
Lincoln & Center Sts.
Sun 8, 9:45, 11, 5; Thurs HC 10

DENVER, COLO.

ST. ANDREW'S 2015 Glenarm Place
Rev. Gordon L. Graser, v;
Rev. Alvert E. Stephens, Jr., Ass't
Sun Masses 8 & 11; Daily: 7:30 ex Mon 10, &
Thurs 7; C Sat 5. Close to Downtown Hotels.

WASHINGTON, D. C.

ASCENSION AND ST. AGNES Rev. A. J. duBois, r;
Rev. E. Jacobs, c 1215 Massachusetts Ave., N.W.
Sun Masses: 7:30, 9:30 (Sung Mass with Ser), 11;
Daily Masses: 7; C Sat 4-5 & 7:30-8:30

ST. JOHN'S Rev. C. Leslie Glenn
Lafayette Square
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12,
Wed, Fri 7:30; HD 7:30 & 12

ST. PAUL'S K St. near 24th N.W.
Sun Masses: 7:30, 9:30, 11:15 Sol, Ev & B 8;
Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat
5 & 7 and by appt

CHICAGO, ILL.

ATONEMENT 5749 Kenmore Avenue
Rev. James Murchison Duncan, r;
Rev. Robert Leonard Miller
Sun 8, 9:15, 11 HC; Daily 7 HC

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC; Others posted

OUR SAVIOUR Rev. William R. Wetherell
530 W. Fullerton Pkwy. (Convenient to the Loop)
Sun Masses: 8 & 10; Confessions Sat 4-5, 8-9

ST. PETER'S 621 Belmont Ave.
Rev. John H. Scambler, Th.D.;
Rev. Richard W. Rowland, Ass't.
Sun 8 & 11; Wed 7; Fri 11:30

DECATUR, ILL.

ST. JOHN'S Church & Eldorado Sts.
Rev. E. M. Ringland, Rev. W. L. Johnson
Sun 7 HC, 9 & 10:30 Cho Eu & Ser, 5 EP; Daily
7:15 MP, 7:30 HC, 5 EP

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Weekdays Eu 7; Wed & HD 10;
Fri (Requiem) 7:30; MP 6:45; 1st Fri HH & B
8:15; C Sat 4:30-5:30; 7:30-8:30 & by appt

QUINCY, ILL.

CATHEDRAL OF SAINT JOHN
Very Rev. Edward J. Bubb, dean
Sun 8, 10:45; Daily 11:45; Thurs 8:30

WAUKEGAN, ILL.

CHRIST CHURCH Grand at Utica St.
Rev. O. R. Littleford, r; Rev. David I. Horning;
Rev. Walter K. Morley, Associates
Sun 8, 9, 11; Wed 7, 9:30; HD 9:30

DODGE CITY, KANSAS

ST. CORNELIUS' Rev. Rudolph W. Treder
8 HC, 9:45 Ch S, 11 MP & Ser, HC 1st S

HUTCHINSON, KANSAS

"Center of the U.S."
GRACE Rev. Charles E. Wilcox
Sun 8, 9:30, 11; Wed 9:30; Thurs 7

BALTIMORE, MD.

GRACE AND ST. PETER'S Rev. Rex Wilkes
Park and Monument Street
Sun Eu 8 & 11; Daily 7:30; Tues Healing Mission
10:15; C Sat 12:30-1:30, 4-5

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c
Sun 7:30, 9:30, 11 & daily

SALISBURY, MD.

ST. PETER'S Very Rev. Nelson M. Gage, r
August: Low Mass 11; HD 11

CHEBOYGAN, MICH.

ST. JAMES' Rev. George W. DeGraff, r
S. Huron & Locust Sts.
Sun 8, 9:30 & 11; Daily, as announced

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11 (High); Wed 10:30; Fri 7

TRAVELER'S GUIDE TO CHURCH SERVICES

(Continued from preceding page)

INDEPENDENCE, MO.

TRINITY
Rev. W. B. Garnett
Sun HC 7:30, MP 11, (HC 1st S); Wed HC 10;
Fri HC 7

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun 8, 11

GRAND ISLAND, NEBR.

ST. STEPHEN'S Rev. William E. Craig, Ph.D.
U. S. 30 at Cedar
Sun 7:30 HC, 10 Morning Service; Thurs 10 HC

OMAHA, NEBR.

TRINITY CATHEDRAL Very Rev. Chilton Powell
113 North 18th Street
Sept 4, HC 8; HC, Ser, & Ch S 9:30; HC 11;
Sept. 11, MP 9:30, Instead of HC; Sept. 18, HC 8;
MP, Ser & Ch S 11; Oct 2, HC 8; HC, Ser & Ch S
11; Mon & Sat EP 5:15; Wed HC 11:30; Thurs
HC 7

ST. BARNABAS' Rev. Theodore Yardley
Sun Masses: 7:30 & 9:45 (Summer); After Septem-
ber 18th 8 & 11, Daily Mass

BOULDER CITY, NEV.

ST. CHRISTOPHER'S Rev. H. Bernard Lamer, Jr., v
8 HEU, 9:30 Ch S, 11 HEU & Ser (Last Sun MP &
Ser); Thurs & HD 9:30 HEU

ELKO, NEV.

ST. PAUL'S Rev. J. N. Brockmann
5th and Idaho Streets
Sun 8 HC, 9:30 Ch S, 11 Morning Worship; Wed &
HD 10 HC

HENDERSON, NEV.

ST. TIMOTHY'S
Canon Henry A. Link
Masses Each Sunday 8 & 11

LAS VEGAS, NEVADA

CHRIST CHURCH Rev. Reginald G. Rosson, r
Second at Carson
Sun HEU 8, 9:30, 11; Saints Days, HD 8; Thurs 9

RENO, NEV.

TRINITY Rev. John T. Ledger
Rainbow St. & Island Avenue
Sept 4th HC 8, 11; Sept 18th HC 8, MP 11; Oct 2d
HC 8, 11

WINNEMUCCA, NEV.

ST. MARY THE VIRGIN Rev. G. S. MacCallum, v
W. 4th Street
1st & 3d S Morning Worship 11, 2d & 4th S EP 7

RIDGEWOOD, (NEWARK) N. J.

CHRIST CHURCH Rev. Alfred J. Miller
Sun 8, 11; Fri & HD, 9:30

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL Rev. R. H. Miller
Sun 8 HC, 9:30 Sung Eu, 11 MP
Daily: HC 7:30, ex Fri 9:30

SOUTH ORANGE, N. J.

ST. ANDREW'S Rev. H. Ross Greer, r
571 Centre Street
Sun 8 HC, 11 Morning Service

ADIRONDACKS

ST. JAMES AuSable Forks, N. Y.
Rev. John Quincy Martin, r
Sun 8 HC, 11 HC or MP & Ser; HD 8 HC

ST. PAUL'S Keeseville, N. Y.
Sun 9:30 HC & Ser; HD 9:30 HC

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Wallis, M.A., dean;
Rev. R. R. Spears, Jr., canon
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Main at Highgate
Rev. John W. Talbott
Sun Masses: 8 Low, 10 Sung & Ser, MP 9:45;
Daily: 7 ex Thurs 9:30; C Sat 7:30

ST. JOHN'S Colonial Circle
Rev. Walter P. Plumley, Rev. Harry W. Vere
Visit one of America's beautiful churches.
Sun 8 HC, 11 CH S, MP; Tues 10:30 HC

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Week-
days: 7:30, 8 (also 9 HD & 10 Wed); HC; 8:30
MP; 5 EP. Open daily 7-6

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paul T. Sargent, D.D., r
Sun 8 HC; 11 Morning Service & Sermon; Week-
days: HC Wed 8; Thursday & HD 10:30
The Church is open daily for prayer

GRACE CHURCH Rev. Louis W. Pitt, D.D., r
10th & Broadway
Sun 9 HC, 11; Tues-Thurs 12:30 Prayers; Thurs &
HD 11:45 HC

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Gilbert Dar-
lington, D.D., Rev. Richard Coombs
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

INTERCESSION CHAPEL Rev. Joseph S. Minnis, D.D.
Broadway and 155th Street
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Daily HC 7
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5
by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th Street, East of Times Square
Sun Masses 7, 9, 11 (High); Daily: 7, 8; C Thurs
4:30 to 5:30; Sat 2 to 3, 4 to 5, 7:30 to 8:30

ST. THOMAS Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8 HC, 11 MP, 11 1st Sun HC; Daily: 8:30 HC;
Thurs & HD 11 HC

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner, 1 E. 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry Street
Rev. Darwin Kirby, Jr., Rev. David E. Richards
Sun 8, 9, 11 H EU, (9 Family Eu & Communion
Breakfast), 9 School of Religion, 11 Nursery

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun Masses: 8 & 10:45, MP 10:30; Daily: 7:30 ex
Mon 10; C Sat 7-8

TULSA, OKLA.

TRINITY 501 S. Cincinnati Ave.
Rev. E. H. Eckel, S.T.D., r; Rev. C. Clyde Hoggard,
Ass't.; Rev. Victor Haag, D.D., Assoc r
Sun HC 7, 8, Ch S 9:30, Service & Ser 11

OREGON

A MESSAGE FROM BISHOP DAGWELL
The EPISCOPAL CHURCHES of the Diocese of
OREGON will welcome GENERAL CONVENTION
VISITORS traveling by automobile, airplane, or
train.

In Portland visit or telephone the Chamber of
Commerce Tourist Information Center, 1020 S. W.
Front Avenue, ATwater 9411, or The Diocesan
House, 1234 N. W. 23rd Avenue, ATwater 5548.
Portland Churches and their locations are listed in
the classified advertising section of the local
telephone directory.

Diocesan institutions include Good Samaritan
Hospital and St. Helen's Hall, historic Church
school, in Portland and Good Samaritan Hospital in
Corvallis.

Episcopal Churches will be found in the Wil-
lamette Valley and along the beautiful Oregon
coast route. It will be a privilege of the clergy
and people of the Diocese of Oregon to welcome
Convention Visitors.

ALBANY, OREGON

ST. PETER'S Rev. E. James Kingsley
6th and Lyons, W. at U.S. 20 & 99E
Sun 8 & 11

PORTLAND, OREGON

ST. MARK'S Rev. R. A'Court Simmonds
N.W. 21st & Marshall
Sun Masses 7:45, 9 & 11; Wed, Thurs, Fri, 7:30;
Thursday 10; C Sat 7-8

ST. MICHAEL & ALL ANGELS
Rev. George R. Turney
N.E., 43rd & Broadway
Sun 8, 9:30 & 11; Wed 10:20; Fri 7; Saints Days
7or 10:30 announced

PORT ORFORD, ORE.

ST. CHRISTOPHER'S Rt. Rev. Thomas Jenki
Sun 11

GETTYSBURG, PA.

PRINCE OF PEACE Rev. Willis R. Doyle,
Baltimore & High Streets
Sun 8 & 10:45; HD 7:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th S
Rev. William H. Dumphy, Ph.D., r; Rev. Philip
Fifer, Th.B.
Sun Holy Eu 8, Mat 10:30, Cho Eu & Address
EP 4; Daily: Mat 7:30, Holy Eu 7:45, Wed,
Thurs & HD 9:30; Lit Fri 7:40, EP & Int 5:30
C Sat 4-5

PITTSBURGH, PA.

CALVARY Shady & Walnut Ave
Rev. William W. Lumpkin, r; Rev. A. Dixon Rol
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30;
10:30, HD 10:30

ABERDEEN, SOUTH DAKOTA

ST. MARK'S 22-6th Ave., S.E. "on U.S. 11
Rev. Standish MacIntosh, r;
Rev. Ivan Huntsinger, deacon
Sun HC 8, Ch S 9:30; HC & Ser 11 (1st, 3rd, 5
S), MP & Ser 11 (2nd, 4th S); Wed & HD HC
& 10; C Sat 4:30 & 7:30 & by appt.

MISSION, SOUTH DAKOTA

TRINITY, ROSEBUD MISSION
Rev. Paul H. Barbour, D.D.
Fed. Highway No. 18
Sun 9:30

EASTLAND, TEXAS

HOLY TRINITY Rev. James McCl
So. Seaman, just off Highway 80
Sun Mass 9 or 11 alternately; Daily Mass 7
Rectory phone: 247-W

HOUSTON, TEXAS

CHRIST CHURCH CATHEDRAL Texas & Fanning
Rev. Very Rev. Hamilton H. Kellogg, S.T.D., Dea
Rev. Wm. B. L. Hutcheson, Rev. Harold O. Mart
associates
Sun HC 7:30, 9:30, Service & Ser 11; Daily: HC
Chapel

SALT LAKE CITY, UTAH

ST. PAUL'S Rev. Mortimer Ches
9th East & 3rd So.
Sun 8, 9:45 & 11

SPOKANE, WASH.

HOLY TRINITY Rev. Ernest J. Mar
Dean & Elm
Sun Masses 8 & 10:30

YAKIMA, WASH.

ST. MICHAEL'S
Rev. Robert Baxter, B.D.
Sun 8, 9:45, 11; Wed 10:30

MADISON, WIS.

ST. ANDREW'S 1833 Regent Str
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane
Summer months: Sun 8, 10:45 HC, Weekdays
announced; C by appt

MILWAUKEE, WIS.

CHRIST CHURCH Canon Marshall M. Day, D
5655 N. Lake Drive
Sun HC 7:30, 9, 11 1st & 3d S



CHRIST CHURCH
MILWAUKEE, WIS.